

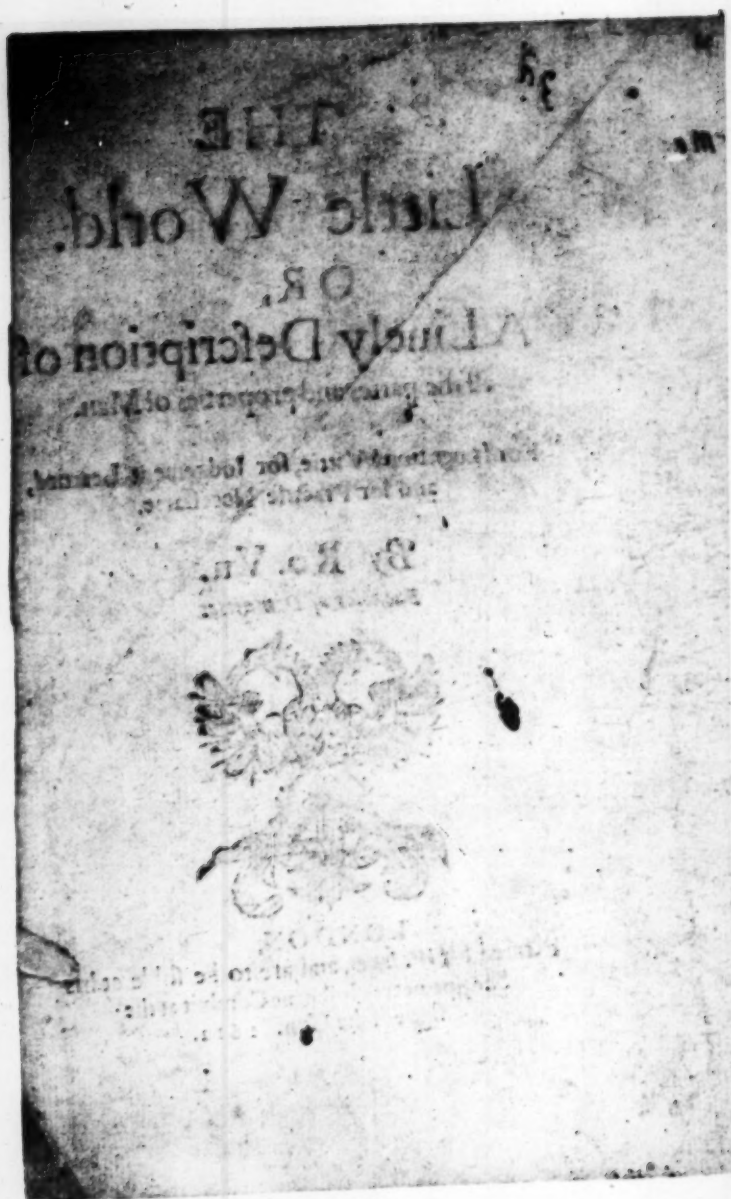
THE  
Little World.  
OR,  
A Lively Description of  
all the partes and properties of Man.

For Invention Wittie, for Iudgement Learned,  
and for Practise Necessary.

By Ro. Vn.  
*Bachelor of Divinitie.*



LONDON,  
Printed for W. Iones, and are to be sold at his  
Shoppe neere Holborne Conduit at the  
signe of the Gun. 1632.



**A  
NEW ANATOMIE,  
OR,**

A description of the whole Body of  
man, after an vnwonted manner:

*No lesse pleasant to the Reader,  
then profitable to the  
Regarder.*



Ate in the night, not long agoe  
as I lay in my bed,  
Musing alone of many things,  
which then came in my head:  
VVere it by Reuelation,  
by Vision, or by Dreame:

Or yet as lying in a trauince,  
or by some other meane,  
I knew not well: but yet mee thought,  
as it were suddainly,  
One caught me vp into the Aire,  
from whence I did discerie  
A Cittie large, of bignes such,  
as it the World had beene:  
A thousand thousand Houses there,  
a man might well haue scene:  
Their fashion, stuffe, and workmanship,

the world

The peo-  
ple, or the  
bodies of  
men.

in

B.

*The South.*

*The four  
Elements.*

*In Adams  
time.*

*The Armes  
being stre-  
ched out.  
the two leggs  
& thighes.*

in all payes excell.  
The order of these Houses too,  
I marked very well:  
These Houses they were moveable,  
and often did remoone  
To places where the Owners thought  
it fittest for their behoue.  
Their substance was of mixed stuffe,  
which seemed very faire:  
And was deriued from the Fire,  
Water, Earth, and Ayre.  
Compacted by such cunning skill,  
as it hath heretofore  
Continued vnconstant full  
Nine hundred yeeres, and more.  
The cullour of these Houses be  
both faire, smooth, and white:  
To see them trimly decked vp,  
it would a man delight:  
Yet be as other Houses be,  
in beautie for a time:  
But when they once do come to yceres,  
their beautie do decline:  
But euery House doe stand alone,  
builded vpright and straight:  
And each was equall in it selfe,  
in breadth, in length, in height.  
Two Pillars framed like an Arch,  
did for foundation stand,  
Whercon was builded Tower wise,  
each House by cunning hand.

The



3.  
 The Pillars and the Timber-work,  
 was framed all of Beane,  
 As cleere as Alabaſter, and  
 as hard as any Stone.  
 No Silver, Gold, Iron, or Steele,  
 no Copper, Tione, or Brasse,  
 Nor any metall, VVood or Stone,  
 about theſe Buildings was,  
 With Laſes very ſtrong and white,  
 their Ioyntes were tied ſuer:  
 And euen ſo long as Houſe did laſt,  
 theſe Laſes would endure.  
 A Chimney in each Houſe there was,  
 where out there did proceede  
 A vapoure very like to Smoke,  
 and ſome time Smoke indeede,  
 They all had Turrets on their tops,  
 and ſome were ſene to haue  
 Vpon their Turrets tops ſet ſhew,  
 a Plume of Fethers braue:  
 Theſe Turrets being round: in them  
 two Windows did I ſee,  
 Which are ſo like to eyes, that I,  
 do thinke them eyes to be,  
 If any Houſes did decay,  
 as often times there did:  
 Then preſently an other Houſe,  
 was raiſed in his ſtead.  
 So that the Cittie was ſupplide  
 though thouſands did decay:  
 And ſo ſhall e ſupplied ſtill,

B2.

vntill

The Bones.

The Shewes

The necks.

The Breath  
Of Tabacco.

Their heads.

The Eyes.

Die.

Borne.

The World.

The Scrip-  
tures,  
Diverse,

God.

God.

4  
vntill the last day.

Oft haue I read in *Ancient Bookes*,  
and *Ancient Fathers say*,

The matter of these *Houses* first,  
was nothing els but Clay:

Till one did by a woodrons skill,  
and Wisdome, vnder take

By mixing of the Elements,  
these *Houses* all to make:

Not any one (*saue one alone*)  
In all the world can frame

These *Houses*, as these *Houses* be,  
not any like the same.

(then,  
These things thus seene; thus thought I

If these things thus without  
These *Houses*, be so wonderfull,

and glorious: then no doubt,

Those things, the which we cannot see,  
which in these *Houses* are,

Must needs exceede these outward things  
and go beyonde them farre.

And as I still thus musing stoode,

euen then it came to passe,

One standing by, did speake to me.

I know not who it was

And bade me looke: I looked then,

and loe, I did behold

The *Houses* all were open, and

each did it selfe vnfold,

That I might see all thinges in them,

which was a thing most rare,

To

To marke how things within the same,  
in order placed were.

And first the Kitchen found was  
as the heart of all,  
Whereby it might receive such things,  
as from above did fall:

By *Fessels*, lining for the same,  
which long there did not stay.

For things that had, and now some were,  
this Kitchen did convey

By *Gutters, Holes, and Channels* so,  
that every thing was seene

Within this Kitchen for to be  
both hartsome, sweete, and cleene.

And yet vnto the *Walls* thereof,  
fast cleauing did I see,

A *Matter* (like I know not what)  
encombred for to bee

With filthy *Grauell, Sand, and Stone*,  
which very often was

A stopping to the *Cundits*, that  
the *Water* could not passe.

With that I saw an *Auncient man*,  
that at the gate did sit:

To whom the *Maker of the house*,  
these *Houses* did commit

To looke vnto, and them to mende,  
when ought was there amisse.

who then tooke *Hawes* & stamped them  
and then he put to this,

*White Wine* to soake; and with the same,

B 3.

hce

The place for  
the *Grauel*  
in the *Adi-  
rise*.

The *Bowls*

The *Tare* of  
the *Funda-  
ment*.

The *Sides*.

The *kidney*.

The *Collicke*  
and *Stone*.

The *Urine*.

*Phisicke*.

*God*.

A *Remedy*  
for the *Stone*.

*The Stomacke.*

*The Lyons.*

*The Blood.*

*By the  
Urines.*

*The oppila-  
tion of the  
Lyons.  
The Phis-  
tion.*

*The sundry  
kinds of fishes  
and fowles  
boying in the  
stomacke as  
before.*

A Sullow, and thereof

A Water he did fill:

where with was waite this place to mowe  
with Gravel and with Sand.

And presently the place was cleer'd,  
and cleas'd out of hand.

In shape mo<sup>t</sup> strange, as I wonderfull,

A *Poss* hung boyling there:

Yet vnderneath the same was seene  
no fyre to appeare.

But vnder it a *Fountain* was,  
out of the which did flow,

A liq<sup>uor</sup> very like to *redde*  
or *Claret Wine* in show:

V<sup>h</sup>ich running into euery part  
of euery House, did serue

To keepe the House in culler, and  
his beauntie to preserue:

And if the *course* thereof were stop't,  
at any time or tide,

Then for the same, the *keeper* did  
a remedie prouide.

And as this *Poss* hung boyling there,  
it wonder was to see,

The multitude of sundrie things,  
within the same to be;

There fish of Fishes, Beastes, & Fowles  
and many kindes of Graine,

Fruites, hearbs, & rootes, of diuers sorts  
within it did remaine:

And

And sundry kinds of white-meates too:  
and Grocerie great store:

And Water, Wine, & Ale, & Beere,  
and many Liquors more:

And every one did differ much,  
in cullour, taste, and smell:

VVhose qualities and vertues, would  
great cunning aske to tell,

I saw us yet in seeing it,

I tooke no great delight:

For why (more strange and wonderfull  
then pleasant, was the sight)

Fast cleauing to this Fountaines side,  
there was a little *Spring*,

VVithin the same there seemd to be  
a moyst or liquid thing:

In cullour like a darkish greene,  
and yellowish withall:

The taste thereof most bitter was,  
as it were very *Gaul*:

And if this *Spring* at any time,  
did chaunce to ouerflow,

It made the *House* in every part,  
all yellow for to show,

As if it were with *Saffron* dide:  
so one did chaunce to bee,

And then forthwith a remedie  
the *Keeper* did foresee.

V. Who *Turmaricke* or *Cellindine*,  
and *Saffron* then did take.

And sold them both in *Posses-ale*,

and

*Fast to the  
Lynce clea-  
ueth the  
Gaul.*

*The Body.*

*The yellow  
Innaers.*

*The Physica*

*A remedie  
against the  
yellow Inna-  
ers.*

*The place  
from which  
I did first  
see the  
Kitchen.*

*The place  
from which  
I did first  
see the  
Kitchen.*

*The Hear.*

*The fashion  
of the Hear*

and there with all did stand  
A Water far so wide the Gates  
wherby he did resort,  
And made the cullour far as he  
Each as it was before,  
All next about this Kitchen lay  
a large and a faire Hall,  
Decided from the Kitchen with  
a thinner and slender wall:  
V Whose fashion, build, and workmanship  
as I was thinking on,  
And did intend to take thereof,  
some better view anon:  
Mee thought I heard a voyce, that spake,  
and sayd vnto mee, Look e,  
And what thou seest; see that the same  
thou notest in the Booke.  
I looked, and within this Hall  
were many things to see,  
That very rare and precious were,  
and glorious seemd to mee.  
Amongst the rest, *one thing* I saw,  
that did the rest surmount,  
A famous (though a little thing)  
a thing of great account  
It was indeed; and like vnto  
a Throne of Maiestie:  
Or to a Chaier of estate  
it thay compared bee:  
In fashion like a *Pine-ape*,  
in cullour somewhat red,

But

But in the greater and threatning  
 a Canispe was spreade,  
 That was of colour very white,  
 which signifies in doode,  
 That he that sits therein as Iudge,  
 must consule with speede  
 True Iustice: yea and Mercie both:  
 and that he must beware,  
 Maliciously not to reuenge,  
 nor partially to spare.  
 And furthermore there did I see  
 an hollownes in it,  
 And in the same a *Magistrate*,  
 appoynted there to sit,  
 Who in his office all his time,  
 so well him selfe did beare,  
 That all thinges in good order were,  
 whilst he did gouerne there.  
 But then (me thought) it greued mee,  
 to see when he was out,  
 A Wretch intrudes himselfe therein,  
 who plays such reuell rout,  
 That all the good the which before  
 the other thote had done,  
 Was by this wicked wight defasse  
 and vnto foule done.  
 Sometime this *Sauage* *beast* *terrible*, which  
 the Keeper helped thus,  
 By making a Collection  
 Of *Arrests* *and* *debts*  
 And then applying of the same

*The same  
cheefe.*

*An applica-  
tion of the  
white & red  
colour of the  
beast.*

*A good  
Conscience.*

*A badde  
Conscience.*

*The trem-  
bling of the  
beast.*

*A reward  
for the same.*



*The Loung  
or Zephyr.*

unto the *Seate* did easie,  
The trembling and the shaking of  
the *Seate*, forthwith to pause,  
About this roiall *Seate* was scene,  
to hang in open sight,  
(As Vallance hang about a Bedd),  
a thing in substance light;  
In collour very changeable,  
and soft it was to rouches  
Yet hard to teare, it was so tough  
it doth not differ much  
In fashion from the Vallance, and  
I thinke it not amisse  
To shewe the dayly vse thereof,  
the vse thereof is this.

*A featherbed*

*The office of  
the Loung.*

As Bellows drawes in winde to them,  
and then to blow it out:  
And so doth puse it to and fro,  
all through a hollow spout.

*The Wind-  
pipe.*

*The Head.*

*The Heart.*

Euen so do these continually,  
by moouing to and fro,  
Hale in the coole and tender aier,  
and then againe it blow,  
And puse it out euen by a long  
and slender *Pipe* that stretch  
And runneth from these *Places*, and  
unto the *Terrace* reach.  
And if it chaunce at any time,  
this *Pipe* be stopp: they say,  
That then the *Seate* and all the house,  
do presently decay.

*Some*

*Some say (yea some of good account)*  
 that perfect good, and pure,  
 Those Houses framed were at first,  
 and so they did endure,  
 Till One did by a wicked act,  
 then cause them for to bee  
 Full of such imperfections,  
 as now we do them see:  
 For many times these Houses all  
 haue blemishes and blotches,  
 Impediments and crookednes,  
 deformities and spotted:  
 And many imperfections more,  
 which often times are done  
 By violence or by mischaunce,  
 yea often times they come,  
 Through lacke of care of looking to,  
 then was it in my minde,  
 To helpe these inconueniences,  
 some remedie to finde:  
 And as I then did busie mee,  
 therein to take some payne,  
 One suddenly did speake to mee,  
 and sayd, it was in vayne  
 To do those things, which fixer were,  
 by others to be done,  
 And bad me goe about the things  
 that earst I had begonne,  
 With that then looking to the Hall  
 I did behould and see  
 A short and hollow Pillar-plaste

C.

vpon

*Disin and  
 Prudence.*

*Adam.*

*The Author  
 is here for-  
 bidden to  
 death in Phi-  
 sicks.*

*The Necke.*

*The Pillar*

Upon the top to begeth  
V Which oftentimes bedecked was  
With Jewels, Pearles, and Ringes  
With chains of gold, with precious stones  
and many other things.  
The colour of this Pillar was  
as white as any Mylke  
So was the touching of the same,  
as soft as any Silke

*The Joynt*

It framed was with many Joynts,  
which made it apt to moove,  
V Which way the owner of the same,  
thinks fit for his behoove.

*The Wind-  
pipe.  
The throat  
gold.*

Two long and slender Canals do  
within this Pillar go,  
By one of them the wind it hath  
his passage to and fro:

*The Sto-  
mache.*

A multitude of many things  
do by the other passe,  
To fill the Pott which earst I saw,  
whereas it boyling was.

*The Voyce.*

Out off this Pipe or Canall too,  
wee many times may heare  
A very sweete and sounding voyce,  
so pleasant and so cleare,  
As that it yeeldeth to our eare  
a melloe so fit,  
As all the Musicke in the world,  
is nothing like to it.

Tpon the vpper end of all  
this hollow Piller, stand

A

A *Turret*, set in such a sort,  
and with such cunning hand,  
As to our sight it seemes to grow.

The workmanship of it,  
Doth differ much from all the things,  
which we have told of yet.

So doth the forme and fashion too,  
and substance of the same:

For though that *Heaven* made it, in  
some roundnes did it frame,

Yet in the *former front* thereof,  
such rarenes there is found,

As nothing in the world can, in  
more maicstie abound.

In Beautie from all worldly things,  
it beares away the bell:

In Comelines for to behold,  
all things it doth excell.

And if one well do view the same,  
such grauitie it beare,

As that it yeeldeth cause of loue,  
and matter eke of feare:

For meeke, and milde, and gentle things,  
feare not to it to come:

But fierce and cruell things from it  
for feare away do come.

I saw a *Dove*, which open was,  
whereby I might discerne

All things which in this *Turret* were,  
in order as they lie.

And first, I saw a *Mill* therein,

C3.

which

The Head.

GOD.

The Face.

The maistie  
of the Face  
described.

The Mouth,

The Teeth.

The place  
where the  
Dragon lies.

The Skull.  
The Braine.

The skin  
with which  
he is wrapped  
in the Dragon.  
The Fore-  
head.  
Invention.

Memory.

We.

That winds not about, back nor hand  
And crushes not the bone.  
Nor any Saile did long distaine,  
but yet the skin is grinded  
What so for man's sake to care,  
or what therein it findes.  
But yet the thing it grinds withall,  
it is not made of Bone.  
As other Millstones (standing so free)  
it framed is of Bone.  
All next about the Mill that doth  
a little Chamber lie  
Which Chamber once head is so close  
with Bone like Toorie.  
In it a Bed (in Palace wife)  
doth lie upon the floor,  
Bewrapped in a Sheet of Linnen,  
and in this Bed before,  
Or in the former part thereof,  
doth sit a gallant wight,  
Lustie and young Invention,  
For so his name it might.  
But in the hinder part of it,  
an Antient man doth lie,  
Who many things doth beare in minde,  
they call him Memory.  
Betwixt these two, out of this Bed,  
I saw there did arise  
A proper sleek and slender Tooth:  
It is his common guise.

Much company for to frequent,  
 and in his table talke,  
 To argue there of many things,  
 to make his *Clapper* walke.  
 Hee often times with Learned men  
 will offer to dispute,  
 And if that they his arguments  
 at any time confute,  
 Then will he wrangle mightely,  
 and then a man shall heare  
 Both quips and taunts, yea rayling words  
 hee scarcely can forbear:  
 Hee thinketh to be furnished  
 sufficiently with skill,  
 Did take in hand to guide the *House*,  
 the *Clapper*, and the *Mill*,  
 For in this *Mill* a *Clapper* was,  
 (tis wonder for to tell)  
 What thing this *Clapper* can performe  
 if *Miller* vse it well:  
 But if that he be negligent  
 in ordering of the same,  
 The *Millar* then and all the *House*  
 it bringeth out of frame.  
 I sawe my selfe, when many folke  
 vnto this *Millar* came,  
 Who hauing no regard vnto  
 His *Clapper* how it ran:  
 Vpon a little conference,  
 betwixt them there did raise (brawles,  
 Some wrangling words: words breeding  
 and

*The Tongue*

*The property  
of a young and  
griuous wit.*

*The tongue:*

*Wit.*

*Tongue.*

The incommen-  
surable that  
grow by mis-  
governing of  
the tongue.

The Eye.

The eye-lids

The Eye-  
brows.

The Brow  
or Forehead.

A forehead

and then the follow Prayer:  
And so of Prayers came bloody Wounds  
of Wounds did Slaughter spring:  
Then Griefe and Shame ensued thereof:  
thus did the Clapper bring  
All out of frame, and order too,  
when vnadvisedly,  
The Miller did permit the same,  
at large to runne awry.  
Now that this House some light might haue  
things a farre and neare to spie,  
Two little Lights glaswindow-wisely,  
were on this Turrettie.  
Two Casements, did to each belong,  
to open or shut withall,  
VVhen to the Windows any harme,  
were likely for to fall:  
And each of them a Peticie hath,  
which ouer it depend,  
From dust, and raine, and other harmes,  
those Windows to defend,  
All next about those Peticies,  
there is an open place,  
In fashion like a Table, and  
not much vnlike the space  
That's painted White vpon a wall:  
wherein both vnto stand  
A Diall drawne with certaine lines,  
there made with skilfull hand:  
By which the howers and the course  
of every day we know.

And



And eke the moouings of the Sunne,  
these dayly to vs shew.

Even so vpon this *Former front*,  
in open vewe there lies

A sort of *Long and slender lines*,  
Whereof some do deuise

An Arte, cald *Phisiognomics*  
whereby they boast they can  
Soothsaie the chances good and ill,  
which happen shall to man;

The *Hieft lyne* they attribute  
vnto *Saturnus* oulde,

Which being playne, *uncrossed*, *straight*,  
and *smooth*; then are they bold

To saie, that in their latter age,  
good fortune there shall be.

But contrarie, if that this line,  
all *crossed* they do see,

All next vnto the same, the line  
of *Iupiter* doth lie;

(Which signifies the middle age.)

to him, they do applie

The giuing of good quallities,  
as *Honestie*, and *Grace*,

And for to be Religious,  
and for to beare a place

Of *Prelate*, *Iudge*, or *Magistrates*  
in such things shall he gaine,

VWho hath this line, both fortunate,  
*Uncrossed*, *smooth*, and *plaine*;

But if it *crooked* be, or *cut*,

D.

*Viz. The  
Brow.*

*The line on  
the forehead.*

*A digression  
to the Art of  
Phisiognomie.*

*The line of  
Saturne.*

*The line of  
Iupiter.*

and

The line of  
Mars.

The two  
lines of Sol  
and Luna.

18.  
and crossed there withall  
Then shall he rather loose in these,  
or little gaine he shall.  
The next to this, lyes *Mars* his lyne,  
who gouerns (as they say)  
The fierie and the furious folke,  
and makes them for to play  
Their prizes in the blooddie warrs,  
where Captaines some he makes,  
And some seditious Souldiers proue,  
and some of them he takes,  
And makes them Smithes, and Armorers,  
and Alchymists of some:  
All Butchers, Bakers, Barbers too,  
By meanes of *Mars*, do come:  
The Surgeons and the Saricants both,  
yea some must Hangmen be,  
If *Mars* be not aspected well  
in their natiuitie:  
If that this line be *Long* and *Straight*,  
And *crossed* *smooth* and *plaine*,  
Then those that vse these faculties,  
shall haue exceeding gaine:  
But if it *Croked* be, and *cuts*,  
and *Crossed*; by and by,  
They Iudge the owner of the same,  
some violent death shall die.  
All next to this, another line,  
both *Long* and *Slender* lies,  
The which the *Phisiognomers*  
amongst them do deuise,

In parcels two first to divide  
 the right side of the same,  
 They say to be the line of *Sell*,  
 and of the left they frame,  
 A line to Lady *Luna*: but,  
 to *Sell*, they say pertaine  
 For to dispose of dignities,  
 of Lordships, and to gaine  
 By honorable offices;  
 in Credit eke to be  
 With those that are great maiestrats,  
 the rather if they see  
 The lyne of *Sell* to be both *smooth*,  
 and there withall to haue  
 No Cutte, or Crossings *ouerwhart*,  
 for else they do perceyue  
 The influence that *Sell* do giue  
 is by some ill aspect;  
 Of some ill Signe or Planet mard,  
 and brought to none effect.  
 The left side line for *Luna* lies,  
 who doth enrych all those  
 Which haunteth nauigation;  
 and eke she doth dispose  
 Of Legates, and Imballadours,  
 and with Attornies too,  
 With Benchers, and with travellers,  
 she hath somewhat to doe:  
 If that her lyne be fortunate,  
 she giues them good successe;  
 But if it be vnfortunate,

First of the  
 line of *Sell*.

The line of  
*Luna*.

The Eye  
line

The line of  
Mercurie

He himselfe the selfe  
Bearing the foresayd *Pentise*,  
two certaine Lines there lyet,  
VWhich if the endes of both of them,  
chance vppward to arise,  
And meete together in the topp,  
and make an Angle there,  
Then *Mercurie* doth promise that,  
hee neede not yet to feare  
That is, the owner of that House  
for lucke shall be bee,  
(The rather) if an ynsight line  
betwixt them both we see;  
If *Mercurie* be fortunate,  
in a Natiuitie,  
Hee causeth one an Orator  
or Poet, for to bee:  
And teacheth very well to speake,  
and very well to wrighte,  
A Secretarie eke to bee,  
and skilfull to indite  
And good In Mathematics,  
and in Arithmaricke;  
A witt and a capacitie,  
he causeth very quicke:  
But being found vnfortunate  
in any birth, they say,  
That all his Influence doth worke  
a cleane contrary way:  
The longer all the lines do reach,  
the smoother, and more plaine,

So

So much the more they luckie be,  
and longer life retaine.

But if no *Angle Crosse* or *Line*,  
(which *overshart* we call)

Vpon this foresayd *Front* appeare  
nor yet be scene at all,

A singuler most happie lucke,  
or fortune then hee haue,

That is the owner of the House,  
and shall haue to his grane.

Though all the Houses there, such fronts  
b. and places do possesse,

Yet haue they not all Lines alike,  
but some haue more or lesse:

For some haue foure, three, or two,

Yea many haue but ones

But very seldome do it chaunce,  
if any *House* haue none:

For then vpon the same (they say)  
no Iudgement can be giuen,

No more then on a Dials square,  
which beeing smooth and euen,

Doth want his Lines to iudge vpon  
without the which we shall

Perceiue no more how howers passe,  
then on a painted wall.

And many other odd conceites

I saw within the same,

Which now for lacke of memorie,  
and time, I cannot name,

Long stood I looking on these Lines,

D 3.

at

*Crosse or  
ambition  
line is the  
lucke.*

*A similitude*

*The line of  
man and  
woman.*

*The line of  
Infants, old  
men, and  
hairy men.*

As I have heard to hear  
A voyce that lately sayd to mee,  
that whilst I was a man,  
Leane off to some chiefe man,  
For though the Art dash show  
Great cunning for to be in it,  
and though that God (we know)  
In vaine hath nothing made in man,  
Yet since that it is found  
The chiefeft rules of all this Art,  
yea and his greatest ground,  
Stand but on obseruations,  
and on coniectures trailes  
How can we censure of the same,  
but that we needes must faile,  
Of Infants lines, and such as be  
exceeding leane, or old,  
No man can rightly iudge vpon,  
as Learned men haue told:  
And as this voyce still talked on,  
I chaunst to looke aside,  
Where I an Auncient man all clad,  
in sundry cullours spide:  
And after we each other had  
saluted, by and by  
I did intreate him that he would  
vouchsafe not to deny  
His name, for to declare to me,  
and what he did intend,  
By clyming of these places hie,  
and thither to attend.

Then

Then courteously he spake to me,  
 and did this answere frame:  
 I called am *Pamphilus*: and  
 according to my name,  
 To Countreies, Realmes, and Nations, and  
 to places farre and nere,  
 Their Customes, and their Orders, for  
 to know, to see, and heare,  
 I trauell: that experience  
 in all things I mought haue:  
 And when that I haue got thereof  
 as much as I would craue,  
 I do impart the same vnto  
*Philotimus*: for why,  
 As Travellers together, goe  
*Philotimus* and I:  
 This is the man, his voyce it was  
 which lately you did heare:  
 With that a plaine and comely wight,  
 did presently appeare:  
 His countenance was very graue,  
 and auncient for to see:  
 But yet a cleere and liuely grace,  
 In him there seemed to bee:  
 His name importes a lover of  
 things honest, good, and true:  
 His cloathing shewd no lesse, which was  
 of cullours White and Blue:  
 And after salutations done,  
 the other did not stay,  
 But fell into his former speech,

and

*Pamphilus*  
*comes into*  
*scena.*

*Philotimus*  
*amans veri-*  
*tatem.*  
*Experience*  
*and trust*  
*ought to goe*  
*together.*



*Particular  
part for  
word that  
he speak to  
the Author.*

22.  
and thus began to say.  
Now for our coming to this place,  
you are to vnderstand,  
It was our happ of late to heare,  
of one that tooke in hand  
For to describe in every part,  
the Body of a Man,  
Both inwardly and outwardly,  
from topp to toe: and thus,  
Compareth it vnto an House,  
that hath in it great store  
Of needfull thinges: well governed  
by one of worth: and more,  
Applyeth every part which in  
the Body wee do see,  
Vnto some necessarie thing,  
which in an House should bee.  
And furthermore, report doth goe,  
(If we may credite same)  
That he that made this Symilie,  
so aptly did it frame,  
That it vnto a Common-wealth,  
compar'd well may bee.  
Much more thereof besides, wee heare,  
which is the cause that wee  
Do hither come: and for asmuch  
as that it is a lore,  
That hath not yet in such a sort,  
been dealt withall before,  
By any man: wherefore we craue,  
(if you the partie bee,

That

That deales hereto) you will declare  
the same in each degree.  
And for a new experience  
I will the same forth shew.  
And I too (quoth *Philistinus*)  
thinke to applie it so  
As that some good and godly vs  
may of the same be made.  
And thus, whereas this auerient man  
his minde hereof had sayd,  
Vpon this answer, then my selfe  
did make him this replic.  
Your reasons which you heere alledge,  
I can not well denie;  
Yet cause of great discouragement,  
I see before my face:  
For why, the Curious they will carpe,  
and seeke for to disgrace  
The thing which now you do perswade:  
thereof the setting forth,  
And say that I (for want of skill)  
haue made it nothing woorth.  
And some will thinke me arrogant,  
because I vndertake  
To wright hereof and make report,  
that for vaine glories sake,  
I do the same: whereas in dedde  
the Truth is otherwise.  
For why, the onely cause for which  
I did the same deuise,  
Was for mine onely priuate vse,

E.

that

The authors  
reply.

The cause  
why the  
Author did  
deuise this  
Booke.

that any shall be able to  
 By making of the *Soule* and *Body*  
 my selfe might be able to  
 And though my power shall not to some  
 so any good at all, nor I drop) nor I  
 Yet sure I am that *God* hath by  
 shall not be able to be so good as  
 Which maketh me the willing  
 with you to be contented, and with  
 Hoping you will be so contented, and  
 herein that you will be so contented

The authors  
 application of  
 this his fir-  
 mer desire.

Almighty *God* in *Paradise*,  
 when he created man  
 Of *Soule*, and *Body* both,  
 he did create him thus,  
 With *Soule* he did this *Soule* indue,  
 which was celestiall,  
 And eke with *Reason* for to rule  
 the *Body* there withall.  
 This *Body* then (I say) is like,  
 an *House*, in each degree;  
 The *Soule*, the owner of the *House*  
 I do account to bee;  
 As touching first this *Body* then,  
 I did of late declare,  
 It like an *House* in every poynt;  
 but now I will compare  
 This *House* unto a Common weakh  
 Or as a Circle faire:  
 Or like a Corporation,

A further  
 application of  
 this his fir-  
 mer desire.

A further  
 application of  
 this his fir-  
 mer desire.

A further  
 application of  
 this his fir-  
 mer desire.

conf:

consisting of a Mayer,  
 And many other Officers,  
 there needfull to be had.  
 And Commons too: amongst the which  
 are people good and bad:  
 And therefore need of gouernment,  
 such people for to guide,  
 And as each Towne and Common wealth  
 Or Citie: hath beside  
 Appoynted places for to kepe  
 their Courtes of Common law;  
 Yea and their Courts of Conscience too,  
 to kepe these men in awe  
 So hath each *House* his magistrates,  
 and officers to serue  
 Yea Commons too: and places fitt,  
 for Courts, which do deserue  
 Good magistrates to sit in them.  
 But let vs first of all  
 Speake of the Chiefe *Seate* which late  
 thou sawest in the *Hall*.  
 The chiefe *Seate* in euery *House*  
 it is the *Hart* of man  
 V Wherein if that the *Sperit of Grace*  
 do sit as Iudge, euen than  
 The *Court of Conscience* very well  
 we may it call: but see,  
 These Officers vpon this Court  
 allwayes attend: but see.  
 Good *thoughts*, and motions of the minde  
 and next to these procede

E 2.

*or Body.**or Body.*

The Heart of  
 man is the  
 Court of good  
 Conscience,  
 when Grace  
 sitteth there as  
 chiefe Iustice.  
 These be the  
 ordinary at-  
 tendants vpon  
 the court of a  
 good Consci-  
 ence. Viz.  
 Good  
 thoughts.

Another

## Another sort of Officers.

*Good words.**Good deeds.**Faith.**Love.**Charitie.**Obedience.**Care to live**uprightly.**Patience.**Godly feare.**Mercie.**Hope.**Thankfulnes**Pittie.**Virtue.**Meekenes.**Innocencie.**The cause**Why Grace**faile vs, is**our vices**corruption.**Good words, and eke Good deeds.**Yea Faith, and Love, and Charitie,**Obedience, and Care**To live upright, and Patient,**and eke a Godly Feare:**And Mercy, that most willingly**forgiue every wrong:**And Hope, that looks for happie life,**although delayes be long:**And Thankfulnesse, that with goodwill,**doth benefites requite:**And Pittie, that compassion takes**of those in ruthfull plight:**And Vertue, that doth Vice abhorre,**and Meekenes, eke so milde,**That loues to be as Innocent,**as any little Childe.**And many such like Officers,**vpõ this Iudge attend,**To execute his warrants, when**he doth abroad them sende.**And if all these doe faithfully**their offices: why shall**We not of right, such officers,**Good Officers them call?**But when out of this Court (alas)**this righteous Iudge is gone,**(For many times he doth depart,**and leave this Court alone,**Because the Seate wherein this Iudge**doth*

doth vse to sit, is scene  
 Oft times to be *corrupted*, and  
*defiled*, and *uncleane*,  
 Another straight vsurpes the roomth,  
 and sitting in the place,  
 Workes all the meanes he can deuise,  
 the Court for to deface:  
 Much like vnto the *Parable*,  
 which we in *Matthew* recde,  
 Of one that sowed in his ground  
 both good and perfect Seede:  
 But while men slept, his *Enemie*  
 vpon this Land did sow  
 Great store of Tares among the Wheate,  
 and then away did goe.  
 So *Sathan*, with his hellish crue,  
 this place doth enter in,  
 And sitting there as Magistrate,  
 his Court he doth begin:  
 About him then flockes all his traine,  
 (like to a swarme of Bees)  
 Of *Baylifes*, and of *Officers*:  
 the names of whom be these.  
*Pride*, and *Disdaine*, and *Loftines*:  
 and *Scorne*, and eke *Contempt*:  
*Ambition*, with *Vaine-glorie*: which  
 great matters do attempt.  
 Then *Enuie*, yea and *Mallice* too,  
 and *Spight*, that peeuish elfe,  
 Who fretteth that another should  
 be better then himselfe.

E 3.

By originall  
 Summe.

When *Grace*  
 doth faile, the  
*Diuell* pro-  
 uale.

A *Parable*.

these be com-  
 parsons to the  
 court of a bad  
 Coniuncer:  
 viz.

*Pride*.  
*Disdaine*.  
*Loftines*.  
*Scorne*.  
*Contempt*.  
*Ambition*.  
*Vaine-glory*.  
*Enuie*.  
*Malice*.  
*Spight*.

The

*Conetousnes.* Then *Conetousnes* is called for,  
 who like a Miser old,  
 Comes limping in, and in his hand  
 a mightie bagg of Gold.  
*Robberie.* And *Robberie*, that vs to stand  
 hard by the hig. wayes side.  
*Theft.* And sneaking *Theft*, that in the darke  
 doth seeke him selfe to hide.  
*Floording of money.* And those that know how for to *boord*,  
 and *hide* their *money* well,  
 Thinking that they the same, with them  
 shall carry into Hell.  
*Vsurie.* And *Vsurie*, that greedie-gutt,  
 that cateth vp the poore:  
*Simonie.* And *Simonie*, that Cleargie mate,  
 and many others more.  
*Wrath.* And *Wrath*, with his allyances:  
*Murder.* and *Murder*, which doth kill  
 Both friend and foe maliciously,  
 and with pretended ill.  
*Banning.* And *Banning*, yea and *Cursing* both,  
*Cursing.* whole customes are to craue  
 More Plagues to light on other folkes,  
 then they themselues would haue.  
*Furie.* Then *Furie*, in his franticke mood,  
 came squaring into Court,  
 And brought with him in companie  
*Disorder.* *Disorder*, and a sort  
*Swearing.* Of *Swearing* mates: that straight the Court  
 was brought in such a rage,  
*Belzabub.* That scarce could *Belzabub* him selfe,

his



his Office, *as a Judge*  
 Yet *Comes*, for all this while,  
 could scarce be pacified,  
 Vntill that with *his*  
 his *La* he had *spoke*  
 For *La* doth to this Court belong,  
 Her *ye* is so allured  
*Lasciuiousnes*: *the* *Wantonnes*  
 and *Wantonnes* procure  
*Concupiscent* to come with her  
 into the Court: and there  
 Foul *Ribaldrie*, her filthy talke  
 no whit at all doth spare.  
 Then enters in *Idolatrie*  
 who is so far begone  
 With blinded loue of *Images*,  
 that many times a Stone,  
 A Stocke, a peece of Lead, of Brasse,  
 of Siluer, or of Gold,  
 Hee worships as his God, and doth  
 it for his Sauiour hold.  
 Heere *Witchcraft* comes a withered wretch  
 who alwayes beares a minde  
 To spoyle another, though it selfe  
 thereby no profite finde.  
 And *Sorcerie* with Charms do vse,  
 and poysoned Drinckes likewise,  
 And *Coniuration*, causing Spirits  
 in Cycles for to rise.  
 And *Glaucousie*, that onely ioyes  
 in ease, and belly-chcare.

And

*Orde*

*La*

*Lasciuiousnes*

*Wantonnes*

*Concupiscent*

*Ribaldrie*

*Idolatrie*

*Witchcraft*

*Sorcerie*

*Coniuration*

*Glaucousie*

*Drunkennes*

*Aliturne*

*Fornication*

*Incant*

*Bu*

*He*

*Err*

*Hypocrisie*

And Drunkennes, that swelling galls, Orit  
 with belly blowes, with Beere,  
 of Honesty, which doth in the  
 And Fornication, that doth chaunge  
 Virginitie to fyle, and in doth lead to  
 And Lust, which with kindred  
 to lie, no sinne it holdes  
 And Beggerie, that doth flye  
 for which did *Satan* fight  
 And Heresie, that doth uphold  
 and stoutly doth maintain  
 False errors in Religion,  
 and eke opinions false.  
 At last comes in *Hypocrisie*,  
 who outwardly doth shew  
 A face of fained holines,  
 though deedes be nothing so.  
 And many other Officers  
 did to this Court belong,  
 Which for to tell them all by name,  
 it would be very long:  
 Anone vnto the Court againe,  
 the righteous Iudge did come  
 But when he saw such wicked wights,  
 possessed in the roome,  
 Hee did commaund his Officers,  
 in no wise for to spare,  
 But thrust them out with violence,  
 the other side prepare  
 With force for to resist, and then

abattell

a Battell they did trie  
 But yet at length the wicked ones  
 confounded were to flie  
 Much like vnto the Battell which  
*Saint Iohn* hath to vs told  
 Which in his *Revelations*  
 he saith he did behould  
 How *Michaell* and his Angells did  
 a Mightie Battell fight  
 With *Sathan* and his bellish impes  
 and put them all to flight  
 Lo thus (quoth I) then very well  
 we may behould and see  
 A Court of Conscience in each *House*  
 is needfull for to be  
 Aswell as in a *Common Weale*;  
 or in a *Cittie* large,  
 If for to rule and gouerne well,  
 we minde to take the charge.  
 And now the *Court of Common Law*,  
 I meane for to declare  
 Both what it is, and where it's kept,  
 and who the Iudges are:  
 what officers on it attend,  
 and for to shew likewise,  
 Who are disturbers of this Court;  
 for many times arise  
 Both quarrels, and Contentions there,  
 by some of euell fame  
 For *Vertue* crossed is by *Vice*,  
 contrary to the same

F.

When *Grain*  
 drawes in,  
 the *Diall*  
 must flie.

A *familie*.

Or *Body*.

The *Court of*  
*common Law*.

With

The four  
virtues which  
we should go-  
uerne all our  
affaires de-  
scribed.

Within the Tower of each strength,  
there doth a Chamber be,  
Which Chamber standeth about a **fold** on  
as white as **lacy**, Both our **will** and **deed**  
With in the same the **Court** is kept,  
and in this **Court** doth sit  
**Fewer** **Judges**, all of worthy fame,  
and for the place do oft sit,  
The **Chiefe** of them it **Justice** call,  
who doth uprightly heare  
Both rich and poore, troubled away  
with **malice**, **love**, or **fear**  
The second **Prudence** hath to name,  
whose wildome doth foresee,  
To sounde the deapth of euery cause  
least ought mistaken be,  
Then **Temperance**, whose mildnes doth  
both moderate each thing  
And driueth **Disord** out of **Court**,  
and doth **Good order** bring.  
The last is **Fortitude**, whole force  
and **Courage** doth defend,  
The lustnes of the **Innocent**,  
and makes the stubborne bende:  
The officers which to this **Court**,  
attending I did see,  
Their names be these; or such as these,  
I wishe them all to be.  
Plaine-dealing stands in **Court** and shewes  
the title of the Cause:  
And craueth nothing but the righte

acco-

Then *Espey* doth desire  
 with speed as he doth to have,  
 Of all his long and tedious suite,  
 For *Espey* for so long,  
 And *Pittie* pleades for *Pouernel*,  
 in *Forme* of *plea*,  
 And looketh for no stipend nor  
 for any fee for this.  
 Then *Charite* for good calls,  
 performing to *grete* *statute*,  
 And wills them for to leaue their suites  
 and friends againe to be.  
*Contents* then tells his Client thus,  
 I hunt not after gaintes,  
 Give what you will, a modicum  
 shall please me for any paines.  
 But yet amongst these officers,  
 do many times reforme  
 Vnto this Court a nother *Greue*  
 of naughtipacks a sort,  
 V Who by their suites and pollices  
 do compass to the same,  
 That oft they do disturbe the Court,  
 and bring it out of frame.  
 For *Fraud* seeks with his suite *tricks*  
 plaine-dealing to disgrace,  
 And trifles much on many points  
 that riseth in the Case,  
*Delais* comes dallying in with drifts  
 demanding hunder day

The right  
 use of all those  
 that are to be  
 employed in  
 any court.

The Sundry  
 abuses of  
 many that  
 are employed  
 in Courts  
 described.

*Disorder.*

All though his Clycke hath before  
informd him what to say,  
Then *Disorder* mooues *Contentions*,  
and bid them go to lawe.

*Affection.*

Why put you vp of wrong (saith he)  
the value of a straw  
*Affection* thus vnto his friend  
in secret sort doth tell,

*Fear.*

Let me alone what ere it be,  
your matter shall go well  
Your aduersarie (then saith *Fear*)  
he is a man of might

*Ambidexter.*

Haue patience, I for ry am  
I may not do you right  
And *Dexter*, deales deceitfully  
of *Amb*, taking fees

*Bribery.*

And cares not, (so that he might gaine,)  
though both of them do leese,  
And *Bribery*, bestirs him there,  
as busie as a Bee,

*Extortion.*

And thinks by giuing giftes, to blind  
the eyes of *Equity*  
By Couler of his office, though  
*Extortion* doth the wrong,

*The law.*

Yet saith, he takes no more then to  
his office doth belong  
And many more such busie mares  
do in this Court abide  
Vnder the Cloake of honestie,  
seeking themselves to hide.  
Whom though the *Iudges* many times

do banish out of Court,  
 And punish them as they deserue,  
 yet still they will resort :  
 For as they haue been in this Court  
 time out of minde of man,  
 So still in Court they will bee, do  
 the Iudges what they can,  
 Loe thus you see of keeping Court,  
 in euery *House* the neede.

Now of the *Commons* for to speake  
 somewhat, I will proceede :

As *Commons* for the greater part,  
 consist of men of Trade,  
 Artificers, and Laborers,  
 and such as vs we haue made  
 Both apt and fit for that which should,  
 Societie maintaine.

Without the which, a *Common-wealth*,  
 cannot it selfe sustaine.

Euen so in euery *Body*, or  
 in euery *House*, we see

Such partes and members of the same,  
 as may compared bee

To *Commons* in a *Common-wealth* :  
 and like in each degree

For in the *Body* of a man,  
 (as I before haue sayd)

Some part or member of the same,  
 can exercise the Trade

Of Brewers, and of Bakers too:  
 yea and some haue the skill

*Table of  
 prescription.*

*A similitude*

*The Com-  
 mons, or com-  
 munitie, and  
 how it is ap-  
 plied.*





which carry too and fro  
 Great Packes & burdens, when they are  
 commanded to do so,  
 It hath Intelligence, which  
 seekes out to see and heare  
 What newes abroad, both good and bad,  
 and then the same they beare  
 Vnto the owner of the *House*,  
 and him thereof doth warn,  
 That he the better may prevent  
 the things that might him harme.  
 It hath likewise his Clergie men,  
 that now and then can preach,  
 And doctrine either good or bad,  
 can vtter forth and teach.  
 And Orators, that can a smooth  
 and leamed tale forth tell,  
 And Lawyers too, that for it selfe,  
 can plead his causes well.  
 And Chapmen that can buy and sell,  
 and good account can make,  
 Of any thing that for the *House*  
 they do receiue and take.  
 And them likewise that can conferr  
 with either friend or foe,  
 And as occasion offered is,  
 can frame an answer so.  
 And Laborers that digg and delue,  
 with Mattocke and with Spade,  
 And those that both with hand and foot,  
 do vse the *Weauiers* trade.

*The use of  
 the eye and  
 the ear.*

*The use of  
 the tongue  
 & the voyce.*

*The use of  
 the hand and  
 the foot  
 ioyntly.*

And

And many other Sciences,  
and Arts, of sundrie kind  
Are practis'd there: but halfe of them  
I cannot call to minde.

*The Author  
saith to  
Philosophe*

Use that you heare what I have sayd,  
if you will take the paine  
The meaning of these things, to make  
more manifest and playnes  
That they which heare or read the same,  
the better may apply,  
And make some further vse thereof,  
themselves to edifie.  
I pray you do: hee then to mee  
did answer thus: I will  
Indeuoure for to do herein  
according to my skill.

*Philosophe  
saith to  
the Author.*

*A description  
of our corrup-  
tible bodies.*

Though many do affirme (quoth hee)  
(which thing is true and iust)  
Mans Body for to be a Sacke,  
or Budget full of Dust:  
All painted ouer cunningly  
with cullours white and redd,  
And with a kind of slender Haire,  
bethatched ouer head:  
And that the same is made of Clay,  
of Earth, and Ashes dry:  
And nothing but Corruption is,  
while it in Graue doth lie:  
And like ynto the withered Graffe,

and

And so an earthly vessel, that is  
 in danger every howe  
 For as he saith in p[ro]verbs  
 a Dungeon for man call'd  
 A Prison house for the Soule;  
 that keeps the same in thrall  
 And many such like other names  
 the Scriptures do deduce  
 All which is true, if we will the Soule  
 we do the same compare  
 For why, the Soule Gods Image is  
 a thing Divine: but yet,  
 As touching this our Body,  
 God hath bestow'd on it  
 Such admyrable workman-shipp,  
 as when he did it frame,  
 His wisdom, power, and glorie then,  
 was shew'd in the same  
 So that we are therefore to laude  
 and prayse his holy name  
 Likewise each Body of the Iust,  
 the Scriptures terme to be  
 The Temple of the Holy Ghost,  
 and that we shall see  
 At later day, for to arise  
 in glorie for to sit  
 With Christ, who by his precious blood,  
 long since redeemed it  
 Beside, the ordering of the same,

What the  
 Soule is,

G.

and

and good government  
Each from the State of Common-wealth  
do differ none white  
And why? because all Common-wealths  
do of our *Bodys* come  
And when our *Bodys* cease to bee,  
then Common-wealths are done.  
And as a Realme, a Common-wealth,  
a Citie, or a Towne,  
Cannot continue long, but is  
in state of falling downe,  
If that the Common-people, which  
within them do remaine,  
Doe not together ioyne as one,  
their State for to maintaine.  
And as an House must needes decay,  
and all that longe there to,  
If those that dwell therein neglect  
the things that they should do.  
Even so it with our *Bodys* stands:  
for if it to befall  
The Eye, the Ear, the Hand, the Foot,  
the parts and members all,  
Ioyne not together all as one,  
the *Body* to sustaine,  
wee see by dayly proofe, the *Body*  
cannot long remaine.  
And euen as in a Common-wealth,  
a Citie, or a Towne,  
There ought to be good Magistrates,

to kepe the wicked downe.  
 And as in euery *Naue* there ought  
 a Governour to be  
 Amongst the people in the same,  
 good order for to see  
 Even so in euery *Bodys* in  
 the which a Soule do dwell,  
 Most needfull is some one to haue,  
 the which may governe well:  
 Or eke the Realme: the Common-wealths  
 the Citties or the Towne:  
 Yea and the Soule, and Body too,  
 (throug things of great renowne)  
 Cannot endure: but needs must fall  
 to ruine and decay,  
 The prooffe thereof by ruling ill,  
 too often see we may.  
 As Corporations, Citties, Townes,  
 and Villages a fort,  
 The better for to gouerne them,  
 haue oftentimes their Court:  
 As well Ecclesiasticall,  
 as of the Common Lawes.  
 So euery man within his *Hause*,  
 (and in him selfe) haue cause,  
 To see that both these Courts be kept:  
 the first of them to keepe,  
 For Causes hidden in the Hart,  
 and in the Conscience deepe,  
 The other Court must houlden be,

G 2

for

*A good  
Confession,*

*The general  
instructions  
of said go-  
uernment.*

*See more  
herein fol.  
27. & 28.*

*The Gospel  
The Court  
mandements*

*The applica-  
tion of the  
keeping of  
these Courts*

For matters that depende with good or  
Twixt right and wrong, right for to doe, but  
and wrong for to amende.  
Each severall Court, hath severall Rules  
belonging thereunto,  
For to instruct their iurers all,  
what every one should do,  
The Gospell, and the Morrall law,  
who so observeth this, and doth dwell,  
I am perswaded that he shall  
but seldom doe amisse.  
And for the keeping of these Courts,  
we thus must understand,  
That every good and faythfull man,  
must dayly take in hand  
For to examine well himselfe,  
his thoughts, his words, and works;  
And Look if any wickednes,  
in any of them lurks:  
And if he chance some faults to spie,  
as doubtles but he shall,  
That then vnto the Lord-chiefe-Iudge,  
he saythfully do call  
For pardon for his former fautes;  
and do as is before  
Directed him; and then I thinke,  
he need to do no more.  
Thus briefly have I shewed my minde  
and now, because this day  
Comes in space, and that (quoth they)



we need: must hence a way:  
 We leaue you till another time,  
 when we may talke our fill.  
 I rather wish you would (quoth I)  
 abide and tarry still.  
 But when our leaue, each one of vs  
 did of each other take,  
 The sorrow I conceiu'd thereof,  
 did cause me for to wake:  
 And when I sawe my selfe in bed,  
 I rose vp presently,  
 And went and tooke my pen in hand,  
 and Wrote downe by and by  
 (So neare as I could call to minde)  
 what I before had scene:  
 And all the talke, and conference,  
 which passed vs betweene.  
 If any shall hereafter seeme  
 for to mislike of this,  
 I craue they would vouchsafe to mende  
 what here they finde amisse.  
 And here I ende: wishing these things,  
 may be as well applide,  
 And to no worser ende, then in  
 this booke is specifide.

FINIS.

*Letchrie is like*

*whose*

*a fiery furnace,*

*mouth is Gluttonie.  
 flame is Pride,  
 sparks are euill words,  
 smoake is Shame,  
 Ashes is Pouertie.  
 and is Destruction.*

